

THE LATTER-DAY SAINTS MILLENNIAL STAR.

"Holiness unto the Lord."

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Price One Penny.

"DO WHAT IS RIGHT."

Do what is right, is the burden of the song, and experience demonstrates that such a course is the only sound one. Actions based upon any other principle, no matter the position of the actor, are actions to be repented of, sooner or later, and further than that, if a man will not do what is right of his own volition, Providence will by and by either bring to bear upon him a pressure anything but agreeable to induce him to do right, or make manifest his culpability in such a manner that he will be despised among men, even by his partners in doing that which is not right.

There is absolutely no safety in doing anything that is wrong; anything contrary to the light which God gives unto the individual. An intelligent man or woman can consistently act only according to the light which he or she possesses, or the light which he or she might have possessed had all past light obtained been lived up to, and all opportunities of obtaining further light been properly improved.

To do what is right is not particularly to carry out the dogmas or hobbies of men, but to develop the principles of life and salvation, principles which will save and exalt men and women, principles which will conduce

to the welfare and happiness of the human race in time and in eternity. Whether we recognize the fact or not, still it is a fact that we are continually in the presence of the Supreme Being, so far as his knowledge of us is concerned, if not so far as our knowledge of him extends. Consequently our actions should all be performed not as unto and in the presence of man only, but as unto and in the presence of God, our Creator, also. If this fact were more generally and more properly appreciated, we should not see nor hear of so many mean and selfish actions as we do; we should not see nor hear of so many departures from principle for temporary advantage, and no other than temporary advantage can be secured by departure from principle; we should not see nor hear of persons falling from truth, sinning against light, or truckling to the adversary; the tempter might come every day and every hour and offer some presumed advantage if we would fall down and worship him, or what is much the same thing, deny or abandon some principle of truth which we know, or at the very least believe, to be true. If we are living according to the principles which we have or may have, we shall in each and every instance be

temptation promptly say, "Get thee behind me, Satan." And we should say the same in substance to every tempter, in whatever form he or she might come. We should find it impossible to do otherwise with the least satisfaction or comfort to ourselves. Then the prince of this world might come, as the Savior said, and he would find nothing in us subservient to him. That is the only satisfactory way to live. All other ways lead to darkness, disorder, entanglement, confusion and trouble, and are extremely unsatisfactory when conscience, enlightened by the Spirit of God, sits judicially upon them.

When we submit to the allurements of the tempter, when we sacrifice principle for apparent advantage, when we depart from what we know or may know is right, we place ourselves in a situation wherein even those who tempt us will mock and deride us, and the very highest consideration we can expect from friend or foe is pity.

The Latter-day Saints are and may be again placed in a position which is one of trial and test, giving the opportunity, which can not be shrunk from, of proving whether they will abide faithfully by the principles which they profess to hold as true, or whether for promised advantage they will prove recreant to those principles. All true Saints every time will inflexibly declare they will abide by their principles, leaving the results with Him who rules in the heavens and does as He deems best on the earth. This is the only path to true honor and glorious renown, the only way to live and not be ashamed though we live forever, for he who never will concede principle for profit, proffered or expected, can hold his head erect and walk with proud and elastic step if in the presence of kings, for he is their peer in all that goes to make man noble and Godlike, worthy of respect and honor, even from them. —*Deseret News*.

WOMAN SUFFRAGE IN UTAH.

The telegraph this week brings an account of a recent election at Salt Lake City, which resulted in an overwhelming triumph of the Mormon ticket. This was largely due to the vote of the women. It is said that many boys and girls also voted, and that the defeated Gentiles are preparing a memorial to Congress against women suffrage in Utah.

Supposing the statement to be true as regards the voting of young girls, this certainly has nothing to do with woman suffrage. The voting of boys might equally be adduced against the suffrage of men. An efficient registry law is essential to guard against frauds in Utah as elsewhere.

The opponents of women suffrage are scandalized because the women are said to have voted in support of polygamy. But it is not quite true that the women have voted in favor of polygamy. They voted in support of self-government in Utah, as against a proscriptive movement headed by the Federal officials and sustained by a flood

of miners and new comers who have suddenly come into the Territory. This proscriptive movement has taken the shape of an assault upon polygamy, but is really a struggle to overthrow the theocracy. It is a hand-to-hand fight with the entire social and religious system of Mormonism.

But if it were true, it would be far from an argument against women suffrage. For surely if women have a right to a voice in anything, it must be in regard to the domestic relations. When the homes of Utah are assailed—when her leading citizens are arraigned before the courts as adulterers, when many of her most respectable and respected women are stigmatized as mistresses and their children pronounced illegitimate, women ought to be allowed an expression of their views and wishes. Even Horace Greeley has more than once suggested a Congress of women to consider domestic interests and duties. And if the women of Utah generally feel, as they evidently do feel, that the crusade

against polygamy as conducted in the courts is unwise and cruel, it is most fortunate that they have been able to make their feelings publicly known and respected.

We trust, therefore, that Congress will firmly refuse to interfere in the elections of Utah further than to pro-

vide for an efficient registry of voters. Let the women of Utah vote.

* * * * * The peaceful and permanent solution of the Mormon complication lies in the maintenance of woman suffrage in Utah.—*H. B. B., in the "Woman's Journal," Boston.*

THE KINGDOM AND THE CHURCH.

BY ELDER ROBERT BRANCHAMP.

A celebrated poet (Pope, I think,) once said, "It is good to have a giant's power, but it is tyrannous to use it like a giant."

I am a Latter-day Saint, and consequently believe all power to be of God. The history of the past gives us correct data to judge of the future. Like causes produce like effects. When God gives power to an individual or nation, it is so given either for the purpose of protecting the humble weak against the oppressions of the arrogant strong, or it is given to that individual or nation (in consequence of his or its adaptability) to persecute, harass and annoy the people of God, so that all Israel, like Jesus, the captain of their salvation, may be perfected by the things which they suffer.

In the former case, if the power be used for the purpose for which it is given, it will doubtless be continued, and the prayers of earth's weak ones will be powerful with the God of heaven on the behalf of their deliverer, and He who gave the power will increase rather than diminish it; but should that individual or that nation grow proud and presumptuous, forget the source from whence he or it derived its power, and begin to persecute and oppress, God will give power to another individual or nation to subdue and overthrow the tyranny of the tyrant. This has been the history of the world in the past, and as like causes produce like effects, it will also be the world's history in the future.

In the latter case God will continue him or them in power just so long as he wants them. He will show his displeasure to them by judgments severe and heavy, by sword (civil and foreign

wars), by fire and the raging elements, by sea and land, by plagues and pestilence and earthquakes, &c.; but this will only harden the hearts of the wicked persecutors; they will not repent, but will still persecute and blaspheme against the God of heaven. And when the Saints have been sufficiently tried, the unworthy, the fearful and unbelieving sifted out, and those only remain in the Church who have proven themselves faithful to true principles through every trial, then the mighty God, the Lord of Hosts will arise, and as a just God and a Savior will deliver his people who trust in him. Then will he utterly destroy that wicked nation. Thus all the world may know that there is a great and mighty God who ruleth in the heavens and in the earth, who setteth up kingdoms and casteth them down.

This, too, has been the history of the past. The names of Cyrus and Pharoah will be handed down to the latest generation as representatives of those two classes—the former with honor and respect, the latter with everlasting disgrace. And will not they who do the work of Cyrus share with him in the glory? and they who do the works of Pharoah, will they not share the eternal infamy?

The Saints expect persecution because they believe God's word, and he has declared that he will have a tried people. They are therefore willing to await the good time coming to give them redress, being fully assured that they who suffer with Jesus shall also reign with him. While the prince of this world, who hath nothing in Jesus, holds rule in the nations of the earth, the Saints will be oppressed and down-

trodden, for the spirit that now worketh in the children of disobedience always did and always will oppose God and his work; and those of our number who have not faith in God, firm, steadfast and immoveable, will not be able to stand. Every man's work will be tried, as by fire, of what sort it is. The wood, hay and stubble will be burned up, but the gold will be purified. Those only will wear the crown who bear the cross.

Why have the Latter-day Saints suffered persecution from the time that our martyred Prophet Joseph Smith received his first revelation to the present? Why, since the world began, has the blood of the Prophets been shed? Because God, through them, has given revelation and commandments to his people, and his people have dared to obey God rather than man. Why do the persecuting ring oppose plural marriage? Is it because they believe it immoral? No! verily no! The test for citizenship, the test for franchise, the test for juries is not, "Do you practise immoralities?" but, "Do you believe in the revelation on plural marriage?" And Judge McKean, in his place on the bench, publicly declared that the indictment called "The people v. Brigham Young," would be more properly entitled "The Federal government v. Polygamic Theocracy," and an organ of the ring shows the same cloven foot. An article headed "Treason," declares plainly that the Bible is treason if we practise it, and among the rest has these significant words, "Resign the kingdom and retain the church, and the path before you all (including Brigham Young) is comparatively clear

and not very thorny." They have let the cat quite out of the bag. It is the kingdom they fear. God is guilty of treason in sitting up his kingdom. The Bible is treason, say they, if you practise it; you can believe it and welcome, and we will go along with you, hail fellows well met; but if you dare to practise it, we will damn you in the eyes of the world, who are already willing to believe anything against you. We will bring against you charges of every species of crime, and with packed juries and false witnesses who will swear anything to save their own forfeited lives, it will be strange if we do not obtain a conviction. But resign the kingdom and retain the church, and all will be remarkably clear and easy. Desert king Jesus, and join the ranks of Lucifer the usurper? Believe in God's commandments and not practise them? No, Judge McKean, not if God will sustain us. Bring your false charges, your false witnesses, your packed juries—bring on your torches, pile up your faggots. No, no! most potent judge, we will not resign the kingdom which God has set up in these last days. We ask no favor nor maudling pity, but demand justice. We demand a fair and impartial trial according to the constitutional laws of the United States, and we do not fear the result. Let this justice be done us, and the world will soon see that it is not the Latter-day Saints who are the traitors; and if the people of the United States of America withhold from us our righteous demands, we will still remain loyal to the kingdom of God, suffer patiently the consequence, and appeal to the great Judge of all flesh.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 247.

Vigilance was required to counteract the designs of the wicked, to thwart their plans and to preserve the Saints from the snares which were spread for their feet. President Young was on the alert, he scrutinized every movement, penetrated every plot and, with his brethren, was unceasing in his

efforts to defend and guard the flock of Christ which had been entrusted to him. From the public stand he rebuked the civil authorities of the city for their want of energy in the discharge of the duties of their offices, censured parents and guardians for not controlling their children and keeping

them out of the streets at night, and warned the people that if they did not rise up and put a stop to the thieving, swearing, gambling, bogus-making, the selling of spirituous liquors, bad houses and all abominations practised in their midst by their enemies, these evils would uproot them and they would have to leave Nauvoo before they had done the things which the Lord had commanded them to do. These plain warnings had their effect. The Saints became more strict in their own conduct, in controlling their families and in opposing iniquity in every form, and good order was maintained in the city.

Early in January, 1845, a selection of Elders was made to take short missions through the State of Illinois and the Territory of Iowa, for the purpose of frustrating the designs of wicked men, who were endeavoring to poison the minds of the people so as to create a public opinion which would sustain the raising of mobs against the Saints and justify the commission of outrages upon them. In the last number we alluded to the false reports which were circulated about the people of Nauvoo, and which were published by some of the newspapers. From these false reports many were led to suppose that the Saints were people of very bad habits and wicked character; for numbers had no means of knowing the truth concerning them. By sending Elders out they could correct misrepresentations, dissipate many prejudices, impart correct information concerning the motives and conduct of the Saints, and thus counteract the schemes of the mobbers.

About the time these Elders were called and set apart for this mission, an Epistle was prepared by the Twelve Apostles, and sent forth to the Church in all the world. Hopeful and zealous themselves in their labors, the Epistle breathed this spirit. It gave a cheerful description of the progress made in building the Temple, and the anticipations in which they indulged respecting certain portions of it being finished by the succeeding fall, so that they could begin to give the Saints their endowments in its rooms. Of the Saints abroad who desired to share with them the labor as well as the glory of build-

ing the Temple, they made several requests. All the young, middle-aged and able-bodied men who had it in their hearts to help at this work were requested to come to Nauvoo, prepared to stay during the summer, furnished with means with which to sustain themselves, and "to bring with them teams, cattle, sheep, gold, silver, brass, iron, oil, paints and tools;" and those who were within market distance of Nauvoo were requested to bring with them provisions to sustain themselves and others during their stay. The branches of the Church were asked to send all the money, cloth, clothing and raw materials for manufacturing purposes they could. The subject of tithing and its importance was referred to, and the Saints were warned not to trust or pay their money to impostors; but to responsible agents who had written authority from the Apostles and whose names were published in the Times and Seasons. This Epistle was of great worth to the Saints, especially to those who had not moved to Nauvoo. It cheered, comforted and instructed them; and from it they gathered counsel and ideas that were precious to them.

The quorums of Seventies had finished a very good hall in which to hold their meetings; a Concert Hall was also built with the view to promote the culture of music. Until these were erected, the hall over the Prophet Joseph's store was the only one in Nauvoo where a congregation could be gathered. The High Priests felt that they were sufficiently numerous and important to have a hall for their use; but, at their meeting on the 26th of January, 1845, President Young suggested to them that instead of erecting this building, they devote their means to the completion of the upper story of the Temple, in which they could receive their washings, anointings and endowments. This proposition they accepted by a unanimous vote.

The City Charter of Nauvoo had proved a bulwark of liberty to the people. Liberal in its provisions and powers, it guaranteed to the citizens under its jurisdiction protection from the plots of wicked and designing men. It had been granted by the legislature of the State of Illinois at a time

when mobocrats did not control the State, and when it was not considered a crime to treat the Latter-day Saints with humanity and that degree of fairness to which as American citizens they were entitled. One of the sections of that Charter provided that :

"All power is granted to the City Council, to make, ordain, establish and execute all ordinances not repugnant to the Constitution of the State, or of the United States, or as they may deem necessary for the peace and safety of said city."

Under this authority the City Council passed an ordinance to prevent the citizens of Nauvoo from being carried off by an illegal process. If any person thought he was illegally seized he could, under that ordinance, claim the right of *habeas corpus*, to try the question of identity. The Prophet Joseph had found this ordinance very useful when the attempt was made to kidnap and carry him off illegally to the State of Missouri. The municipal authorities of Nauvoo, through the power granted in the Charter of the City, stepped forward and interposed its authority, tested the validity of the acts of his captors and decided, upon abundant evidence, that they were vexatious, without justification or the shadow of law, and were designed to deprive him of his liberty and probably of his life. After a fair trial before the court the Prophet was released and his persecutors were foiled. This enraged them. Mobbing, haling to prison and killing Latter-day Saints had been an amusement of theirs for some years; they had indulged in it with impunity. But now they were checked. The City of Nauvoo had a Charter, it had ordinances and officers, and it interposed between these ruffians and their victims. It virtually said that all men had rights which, within its jurisdiction, must be respected—that Latter-day Saints, as citizens, had as good a right to life, liberty and the pursuit of happiness as the people of any other church, city or State in the United States. This was new doctrine to mobbers, and it was more unpalatable and aggravating because the Lat-

ter-day Saints had the legal right under the City Charter to enforce it. A great outcry was immediately raised by these people against the Charter. Politicians, always ready to desert and sacrifice principles for popularity, thought they could gain favor by joining in the clamor. To gain a few votes they were ready to strip the people of Nauvoo of every right and to abandon them to the attacks and machinations of a band of wretches who were more cruel and pitiless than savages or wild beasts. Even Thomas Carlin, Governor of the State of Illinois in 1842, in his anxiety to pander to the mob, denounced the City Council of Nauvoo for its action in passing this ordinance. He said it was most absurd and ridiculous to think that power was granted to release persons held in custody under the authority of writs issued by the courts, or the Executive of the State, and that an attempt to exercise this power would be a gross usurpation and could not be tolerated. He was desirous that the Prophet Joseph should be carried into Missouri, and he asserted that no court on earth had any jurisdiction of his case but the court of that State! With equal propriety and justice he could have said to a person who had fallen among thieves, been stripped by them and barely escaped with his life, that he must give himself up to them again whenever they demanded him, for they were the only ones who had the right to say whether he should live or not! He had such regard for the scoundrels and murderers, which were banded together with the determination to destroy the Prophet Joseph, that he said: "he had not the most distant thought that any person in Illinois or Missouri contemplated personal injury to Mr. Smith, by violence in any manner whatever!" Could he have had his way the Prophet would have been delivered, bound hand and foot, into the hands of the murderous mob of Missouri for them to have wreaked their vengeance upon him; but the City Charter of Nauvoo was a bulwark which he or others could not very well over-ride or throw down.

[TO BE CONTINUED.]

Habit, if not resisted, soon becomes a necessity.—*St. Augustine.*

THE CHAMPION BUYERS.

According to the closest calculation that we have been able to make, from the data furnished by the "ring" organs in their opposition to Utah's admission as a State, the Mormons have, during the past seven months, expended five hundred and forty-nine millions eight hundred and thirty-eight thousand nine hundred and sixty-four dollars and eighty-three cents, in purchasing papers, politicians, Congress-men and the public generally to speak out in their behalf. Where they got all this money may be a secret to some, but it is a very simple matter when understood. Away up somewhere in the mountains there is a mine which the anti-Mormons haven't yet discovered—this must be so for it was printed in a newspaper once—and in this mine Mexican silver dollars and United States double eagles are to be had for the shovelling up. Of course, if it were known that we had told this to anybody our precious lives would be in danger; but we trust to the secrecy of our readers and the public generally. It may be that we obtained the hint of this mine from Monte Christo's grotto, but that's neither here nor there. Armed with such inexhaustable funds, the Mormons commenced buying up. They beat the Central Pacific Railroad at the first pop, as they managed to

buy up the Sacramento *Union*. Then they accomplished what the entire administration party had failed to do in buying up the Cincinnati *Commercial*. But why follow this thing of buying journals further. It must have cost an immense sum, but as everybody sees, it was done. How much went to members of Congress, and how much went to the thousands who up to being touched by this Midas-heap had borne the loftiest characters for incorruptibility and honor, we cannot say; but one thing is plain: if this is the way the Mormons spend their hidden treasures they will soon be as poor as before their wonderful mine was discovered. This is easily proved, for if they had kept the hundreds of millions and thousands of dollars quietly laid away out of the sunshine, with the odd nine hundred and sixty-four dollars and eighty-three cents they might have bought the entire anti-Mormon "ring" of Utah, carpet bags, dead-head railway passes and all. We say, therefore, they don't know how to spend money to advantage, and submit the above as evidence. Everybody knows, or ought to know, at about how much the members of the "ring" value themselves and their influence, taken in detail or in a body.—*Salt Lake Herald*.

Horace Greeley writes to Senator elect Fitch, of Utah, that he doesn't see how the Territory can come in as a State in the face and eyes of a recent act requiring a population which she lacks; but he does hope that we will pay more attention to our own morals and less to others folks' than Chief Justice McKean's rulings indicate.

A late issue of the New York *Herald* has a lengthy letter from its Washington correspondent, written in the interests of the Utah "ring," rehashing the usual stale array of falsehoods against the Mormons. The only thing noteworthy in the communication is that the military post which it is said will be established at Beaver, is not for protection against Indians, as some people have imagined—oh no, for as the people have had to do their own Indian fighting all along they may continue to do it in the future—but that "impartial juries may be protected." There are several allusions to "impartial juries" in the letter, all having reference to the carefully "pick you out and pack you in" kind, selected with a due regard to their determination to convict. Strange times, my masters, when packing juries to secure convictions is advocated as necessary, and military posts are established to see that the work is effectually done. The whole letter rings of McKean throughout, and shows that the enemies of Statehood for Utah continue hard at work.—*Salt Lake Herald*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, APRIL 30, 1872.

EXCOMMUNICATIONS, BAPTISMS, ETC.

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It should be remembered by the Elders who are called to preside either in Conferences or in Branches, that they are placed to watch over the work of the Lord, and amongst other duties to guard that the Church does not receive injury from the course of those who professedly are connected with it, or who nominally have a standing therein. We well know it is a solemn thing to sever a man from the fellowship of the Church of Jesus Christ, to cut him off from the blessings, privileges and saving powers of the everlasting Gospel, yet there are occasions when such action is not only necessary, but it would be a wrong to the Church to permit the offending member to remain connected with it, to impair its vitality, to impede its progress, and to be a hindrance and a reproach to its faithful members.

When a man knowingly and determinedly sins and cuts himself off from the fellowship of the Holy Ghost, when his actions are inconsistent with his professions, his life unworthy of his high calling, and his conduct a source of distress and shame to his brethren, he should be dealt with as the law of the Lord directs; not, however, before he has been visited and plead with by the Teachers, and the error of his course pointed out to him. These brethren should labor with him in a spirit of love, showing that his salvation is near to their hearts. They should point out to him the heinousness and the utter folly of sin, and the awful position in which he places himself by rending asunder the ties that bind him to God; also, that when he permits himself to be excommunicated from the Church of the Most High, he becomes an alien to the communion of the Saints, a stranger to the gifts of the Gospel and the powers of the Holy Priesthood, and shuts himself out from all the blessings of salvation, the glories of eternal exaltation and the presence of his Father and God. Then when ample opportunity has been given him and he repents not, the matter should be brought before the officers of the Branch, of which fact the transgressor should be duly notified before the necessary action be taken in the case. It will always be well to remember that God, who has so long borne with us and with our weaknesses, will not be displeased if we show mercy to our fellows, and that rash and hasty action will not be pleasing in his sight; at the same time it is our duty to see that we injure not the work of the Lord by permitting those who delight in their sins to continue to bear the name of that Savior who is ever without sin.

Though the severance of members when they stubbornly persist in doing wrong is necessary to the well-being of the Church, yet the power of excommunication should never be exercised lightly nor rashly nor for insufficiency.

causes. No unwise enthusiasm should characterize the actions of the Priesthood in these matters. Men, unfortunately, are prone to run to extremes, and it sometimes has happened in Branches where the presiding authorities have for a time been lax and careless with regard to the lives and actions of those under their watch-care, that they have suddenly awakened to great energy, and have used more vigor than mercy, more zeal than discretion in their endeavors to cleanse their fields of labor. It is obvious that such a course cannot be attended with beneficial results, and there is no need that any be wronged whilst the Church be purified. "A firm, steady, wise course, neither too yielding nor too exacting, is the course which the Elders and other officers should adopt, and which we hope they will adopt in all the Branches throughout these Missions," and we consider that before proceeding to the full extremity with offenders, the Branch Presidents should take the counsel of the Conference President, that in their united wisdom righteousness may be fulfilled and justice satisfied.

Whilst referring to the subject of excommunications we will say a few words with regard to the baptism of those who were once members of the Church, but who have permitted themselves to be cut off therefrom, for it frequently happens that men and women who turn from the truth, or who permit darkness to overshadow them for a season, in time see their folly, repent thereof, and again seek admission into the Church of Christ; which privilege, when they bring forth fruits meet for repentance and no cause is shewn why it should be denied, is usually accorded to them. But some have appeared to think, especially those who formerly held a portion of the Priesthood, that when confirmed they should by right of former possession be again ordained to all the blessings, privileges and priesthood they enjoyed before they permitted the powers of evil to lead them astray. This idea is an incorrect one. When a person is legally severed from the Church of Jesus Christ he forfeits all the rights and authority he beforetime held, and becomes in every respect an alien to the things of the kingdom; and when again baptized he cannot claim, by right of former membership, any privileges or powers beyond that of a member who never before tasted of the good things of eternal life. We feel assured that no humble, sincerely repentant man, who having lost his standing in the Church has been again baptized will unduly covet authority however much he may desire the blessing of heaven that he may be an instrument in God's hands of doing good, but he will be thankful that having once turned away, God in his abundant mercy has permitted him to return into the fold, and with this feeling of thankfulness he will wait in patience the pleasure of the Lord, and when he is again blessed with the power of the Priesthood he will duly value it and use it unto salvation.

It may be as well here to draw the attention of the Elders to the fact that the baptism of any such person, when properly administered, will be administered as though he were being baptized for the first time. So also with the ordinance of laying on of hands; and in these administrations the Elders should not say, "I re-baptize thee," and "I re-confirm thee," &c., but "I baptize thee," and "I confirm thee," &c. Re-baptism and re-confirmation being only applicable on occasions when the person baptized has not been cut off the Church, as in the Reformation of 1856-7, and on other special occasions.

In conclusion, we would observe, that there is no man nor woman who is faithful but will receive all the blessings, all the power, all the authority to do

right, to serve God, to save himself and aid in the salvation of his fellows, that he could in his heart of hearts desire. Our Father in heaven blesses us abundantly and endows us richly with the precious things of eternity, whilst we too often are not zealously seeking to obtain the wisdom of his Holy Spirit, that we may honorably and profitably apply the privileges and endowments we so earnestly crave.

G. R.

LONDON CONFERENCE.—The meeting of the London Conference, adjourned from 21st inst., will be held of Sunday, June 2nd, at the Eastern Hall, East India Road, Limehouse. The services to commence at 10 a.m. and 2 and 6 p.m.

ARRIVAL.—Elder Philippe Leuba, of St. George, arrived at Liverpool on Friday, 26th inst, per steamship *Manhattan*, in good health and spirits; on the next day he continued his journey to his field of labor in the Swiss and German Mission.

CORRESPONDENCE.

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AMERICA.

Salt Lake City, April 2, 1872.

Elder Geo. Reynolds.

Dear Brother—Your letter addressed to the 20th Ward Sunday School came duly to hand, and we were glad to receive it. We are thankful for your interest in, and good wishes for us. The school is progressing favorably. The scholars mostly come regularly, and seem to take a delight therein. We number between two hundred and twenty-five, and two hundred and fifty scholars. They give heed as a general thing to our teachings, and we try to teach them things which are good and wholesome, and which will eventually save them in the kingdom of God, for this is the main object of our Sunday School. Last Sunday, being Easter Sunday, we gave them prizes for recitations, good behavior, &c., and the children mostly seemed delighted with them. The prizes were not so elaborate as we could wish, but we did the best our means would allow, for we gathered it up from various parts of the Ward, the Bishop heading the list with a donation of ten dollars. Brother C. R. Savage also kindly donated some pictures in frames, which were given to the older scholars for recitations. The prizes consisted (besides the pictures mentioned,) of cards with the Ten Commandments printed

on them in embossed characters, small books on Scriptural subjects, colored photographs of cities, towns and places of interest, drawings of birds, small books of easy lessons, and twelve of brother Wm. Willis' song books, known as the "Mountain Warbler," which we presented to the lady teachers as a token of our appreciation of their labors. We convened together in the school-house at about half past nine, and were pretty well tired by the time we got through, which was about half past twelve o'clock. The day was very fine, which caused the children to turn out well, and we managed to distribute over four hundred prizes amongst them.

We have some little difficulty in getting brethren to come to the school and teach the children, so we have to substitute youths in their places. The lady teachers, as a general thing, attend very regularly. The names of the brethren teaching in the school at present are—Wm. Lambourne, Superintendent, Wm. Millard, Alfred Tame, A. Durnford, Geo. Anderson, R. B. Williams, — Moore, and William H. Tovey, Secretary. The names of the sisters are as follows—Georgina Calder, Emma Fowler, Annie C. Smoot, J. Despaines, M. A. Lyons, A. Muir, Mary Ann Sansom, Alice E. Taysum, Annie Mackey, Hannah Millard and

Jane Romney. These are our staff at present, and with God's help we will try and do the best we can for the rising generation.

We should be very glad to hear from you again at your earliest leisure time, for we love to hear from any source which will benefit and happify the children of the Sunday School; and if it meets with your mind, we should be pleased if you could give us some sketches or incidents of your mission which, when read here to the scholars, would delight them.

The principal items of our Sabbath School we have given you, and must now close, praying God our heavenly Father to bless you in your duties, as also your co-laborers in the work of the Lord.

Your brethren in the covenant of peace,

WM. LAMBOURNE,
WM. MILLARD,
WM. H. TOVEY.

GREAT BRITAIN.

Birmingham, April 23, 1872.

Elder Geo. Reynolds.

Dear Brother—During the past week I have visited the Dudley, Wolverhampton and Stafford Branches of this Conference, at each of which I held meetings. I found those of the Saints I met feeling well. Elder Thatcher held meetings in Coventry last Sunday; that Branch has been much reduced in numbers of late, owing to several of the brethren and sisters emigrating.

While at the Sheffield Conference, eight of the Elders from Zion visited the grave of our late fellow-laborer, Caleb W. Haws, at Darton, a small village in Yorkshire, near Barnsley. We found the following inscription upon his tombstone (which is a very handsome one)—

SACRED TO THE MEMORY
OF
ELDER CALEB W. HAWS,
MISSIONARY FROM SALT LAKE CITY.

Born Oct. 7, 1838; died Nov. 30, 1871;
Aged 33 years.

"He is not dead but sleepeth."

We were grieved to find that the words "Elder" and "Missionary" had been filled with cement and painted over. Upon inquiry we were informed that the minister, or rector of the parish had utterly refused to have the stone erected over the grave of our departed brother with those words upon it.

We left the sacred spot with mingled feelings of pity and disdain, and we asked in our hearts, "O Lord, how long will thy people have to endure such things."

In accordance with your counsel I remained in Nottingham eight days, during which time Elder Fairbanks and sister Burrows, his landlady nursed me up, and I left them feeling better in health than when I went to attend the meetings of that Conference.

I am yours faithfully,

BEN. W. DRIGGS.

A WORD WITH OUR OPPONENTS.

Are you sure that "Mormonism" is a delusion? Are you quite sure that its doctrines are false? Have you compared its principles with the Scriptures and found them wanting? Can you shew that its teachings are contrary to the Bible; or the practice of its principles contrary to true morality and virtue? Is faith by works and repentance contrary to the teachings of Christ and his Apostles, or baptism by immersion for the remission of sins unscriptural? Was laying on of hands for the gift of the Holy Ghost prac-

tised by the Apostles of Jesus Christ, and did signs follow the believers in his doctrines? Had God ever a people upon the earth who were truly serving him to whom he did not reveal himself through Prophets and inspired men? Do not the Scriptures declare that "where there is no vision the people perish?" And again, "surely the Lord God will do nothing but he revealeth his secret to his servants, the Prophets?" Were not his servants the Patriarchs acceptable before him? yet they were polygamists. Does not

Isaiah foretell the gathering together of the Church in the last days, and of a thousand years of righteousness upon this earth, when Christ shall reign as King of kings and Lord of lords? Are the Latter-day Saints deluded because they believe in these things? Is your faith without works more Scriptural than our faith by works? Is the baptism of infants by sprinkling more Scriptural than our baptism of adults by immersion? Is your unknown God without body, parts or passions as Scriptural as our God in whose image man was made and who loveth the righteous and hateth the wicked? Is your heaven beyond the bounds of time and space more Scriptural than our heaven upon earth? Is your lack of faith in, and denial of, the gifts of the Gospel of Jesus Christ more praiseworthy than our faith and belief in them? Are you more wise than the Apostle Peter was on the day of Pentecost when he said that the gifts of the Holy Ghost were to be given unto all, even as many as the Lord God should call? Have you arrived at that unity of the faith spoken of by Paul, when the powers, gifts and blessings of the everlasting Gospel would be no longer needed? If you have why do you hold Ecumenical Councils and Church Congresses to determine your doctrines? If your Gospel plan is perfect why do you add thereto or diminish therefrom? Are your assertions that "Mormonism" is a false doctrine more reliable than our testimony that we know it is true? When we declare that signs follow the believers in the Gospel in this day as they did in the days of the Apostles, can you prove that we speak falsely? Is your assertion that the principles of our religion tend to vice and immorality more reliable than the testimony of eminent travelers who declare that drunkenness, prostitution and the thousand

and one evils resulting therefrom are unknown in Utah, or were so until the advent of your pseudo-Christian judges, lawyers and their attendants? If you could shew the absence of these things in self-styled Christian nations, would not your Christianity be more Christ-like? You admit that these things are not in accordance with the teachings of Christianity, and yet they pervade every grade of your society, from prince to peasant; surely these things were not so predominant in the Church of Christ eighteen hundred years ago. Well may the infidel declare that such Christianity has proven a failure, for after eighteen hundred years its professors are in greater doubt and darkness, and wickedness and vice more predominant than they were at its commencement.

How is this? It is because the prophecies of Scriptures are fulfilled; the spirit of revelation is denied; and as with the priest so with the people, as with the buyer so with the seller, darkness covers the face of the earth and gross darkness the minds of the people; you have rejected the commandments of God and receive the precepts and teachings of men, and therefore you will be accursed without you speedily repent, for "though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you let him be accursed." Your teachings are as opposite to the teachings of Christ and his Apostles as light is to darkness, and you might as well offer the filthy drainings of the cesspool, for drink, to the man who possesses a clear bubbling spring, as offer your spurious, giftless Christianity to the poor despised "Mormon" in lieu of the Gospel of the Son of God with its gifts and graces, its powers and its blessings.

J. D.

LOVE ONE ANOTHER.

BY ELDER WILLIAM REID.

"This is my commandment, That ye love one another, as I have loved you," Such were the words of our Lord and Savior Jesus Christ to his disciples when he tabernacled here upon the earth. As such these words should be obser-

ved, acted upon and carried out to the fullest extent by the Latter-day Saints, who, now in this age, claim to be his immediate followers. For unless they do this they are none of his. And it would be well for all Saints to enquire of themselves, do we love each other as becometh children of the Most High God, who have made a covenant to serve him through good and evil report? Are there any bickerings and contentions in our midst? Do we entertain feelings to some of our fellow-servants in Christ that need to be eradicated without delay? Do we not sometimes secretly cherish feelings of wrong suffered (either real or imaginary) that we ought to cast aside? for our own good, for if we do not this feeling like a viper will turn and sting us to the heart, or like a canker corrode our whole being; and also for the sake of our brethren that a just understanding of the grievance may be arrived at, and the wrong, wherever it may be, be righted. Let us suffer no feeling of false pride to stand in the way of our bringing about a reconciliation when feelings are estranged. Permit not the idea that our overtures of friendship would be humiliating; that alone is humiliating which leads man from God and truth. Sin is humiliation. No true Latter-day Saint will respect another less, but rather love him more, for such a course of conduct. Blessed are the peace makers for theirs is the kingdom of heaven.

The kingdom which we are striving to build up is almost without exception composed of men and women who through the course they have taken are looked down upon by their acquaintances, spoken evil of by their fellow-men, and often bereft of the love of their nearest relatives. Is not this enough, without permitting hostile cri-

ticism of each other's characteristics to find a place in our hearts, or the desire to pick flaws in our fellow Saints abide in our minds. How much better to ever be ready to point out and hold to view every good trait which our loving eye can find, and speak of all the good and as little of evil (if any) as we can possibly find. For how can we, with abiding faith, ask our Father in Heaven to extend that love and mercy to us which we withhold from our brethren and sisters.

It has been said "man's inhumanity to man, makes countless thousands mourn;" surely no Latter-day Saint should be found to swell the ranks of those who cause the mourning. We have the adversity of the souls of men with all his evil powers, and the majority of mankind to vilify and persecute us. Our friends outside the pale of the Church are but few, surely the love we possess can be bestowed upon our brethren and sisters, for no where else can they find sympathy and affection; and love begets love.

Should we see ought in a Saint we cannot love we must remember we none of us are perfect. Let mercy claim its part.

"The quality of mercy is not strained;
It droppeth as the gentle dew from heaven
Upon the place beneath: it is twice blessed,
It blesteth him that gives and him that takes.

"Tis mightiest in the mightiest."

Then, Saints if that love that Jesus showed abide in our midst we should rejoice exceedingly, for it is as it should be, but if it dwell not in our hearts, by all that we hope for in heaven or hold dear on earth, let us banish every unworthy feeling to give place for that love which reaches the throne of the Most High in heaven and finds also a resting place with his Saints on earth.

"LOYALTY."

An exceedingly small minority of the inhabitants of this city are incessantly paraded in different newspapers as the "loyal citizens." Loyal to what? To the supremacy of the United States government in this Territory, they say.

Who has disputed, denied or doubted the right of the United States government to supremacy in this Territory? We have yet to meet the man. But a Territory of the United States is not a penal colony, in which every soul who

resides in it is a slave deprived of all rights of citizenship, and shorn of every surrounding of liberty and freedom. Territorial tutelage cannot go even this far; and while the supremacy of the government is not questioned by any one, even the government has its powers prescribed beyond which it cannot step without usurpation of authority; and those limits are neither vague nor uncertain.

These "loyal" people are but noisy declaimers. Some of them affect loyalty to the administration while hating it with an intensity that would sink it to the nethermost pit had they the power. Such are of the Bourbon Democratic style, who merely affect "loyalty" because they hate the Mormons. Others hold office, or have hopes of holding it, or are the "umble followers" of office-holders, or are ignorant of the real designs of the Utah ring. Their "loyalty" is not to their country, which is no way endangered, nor to the constitution, which some of them hold it treasonable to refer to, nor even to the administration, only in so far as there are positions and pay involved. If they

call themselves "loyal" to the Republican party, it may be true of a few, but with the greater number it is a sham and a cloak of hypocrisy as thin as gauze, assumed to cover their other and real object—to "use up" all in Utah who oppose them irrespective of creed or party.

These same individuals are also referred to as "the law-abiding people of Utah." That is: some of them set at defiance municipal law and Territorial law, when it suits them, declaring it unconstitutional; and some of them set at defiance the law of congress against polygamy, while affirming that it is constitutional. Some of them are polygamists by solemn contract; some of them have a wife living in one place and keep a mistress in another; some of them hire a "wife" when they choose to temporarily assume the role of "husbands;" and thus living in defiance of law, human and divine, congressional, territorial and municipal, they meekly and modestly claim to themselves, and to themselves alone, the title of "the law-abiding citizens of Utah."—*Salt Lake Herald*.

UTAH NEWS.

A telegram dated Salt Lake City, April 11, says—The attendance at the Conference has been immense. The number present in the Tabernacle on the 7th was from 8000 to 10,000, and on the 8th over 12,000 men, women and children gathered in the building. President Smith was requested by President Brigham Young to state that he was comfortable, in health and good spirits, and regretted that circumstances prevented him from attending the Conference. The Conference, by unanimous vote, re-elected Brigham Young President of the Church, George A. Smith his first, and Daniel H. Wells his second counselors, and Orson Hyde President of the Quorum of the Twelve Apostles. The missionaries called were set apart on the 10th and expected to leave for Europe on May 1st.

The following are from the *Deseret News* to April 4—

Snow was about 12 feet deep on the level at Alta City, Little Cottonwood, on the 1st inst.

On the 31st ult., the house, with every thing it contained, of U. P. Cloy, of Alta City, was destroyed by fire.

A new settlement was being formed by Joel H. Johnson and others, in Iron County, seven or eight miles above Pangwich, on the Sevier river. It had been named Hillsdale.

A road was near completion, from Saint George along the base of a mountain to a quarry of black volcanic rock, of which the Temple there will be built. Some pieces of rock twelve feet long had been split for the foundation. The cost of making the road would not be less than \$3,000.

The placer gold diggings on the Colorado extend along a distance of about 300 miles, wherever soil has been washed up from the river, from Pareah to the mouth of the Grand Wash. A road had been opened from St. George to the mouth of the Pareah during the winter, and one was being made south-east, towards the mouth of the Grand Gulch, or outlet of the Pareah Valley.

The annual conference of Tooele County was held on Sunday, March 31st, Bishop John Rowberry presiding. Three meetings were held and good instruction given by the brethren from the various settlements in the county. Amongst those who addressed the people were Elders Woolley, Childs and Caldwell, returned missionaries, who gave a brief but interesting account of their labors and travels, on their mission east.

General Forsyth and Col. Sheridan lately paid a flying visit through the southern part of the Territory, on a tour of examination, that they might decide upon the best positions for establishing military posts. They selected a site for one at the mouth of Beaver Canyon, about a mile above Beaver City, and it is probable that several companies of U.S. troops will be posted there some time this spring. General Forsyth thought it was likely government would establish a depot of supplies and one company of troops in the vicinity of St. George.

The iron works in Iron County were prospering beyond expectation. Large quantities of castings were being turned out for the repairing of quartz mills; nevertheless orders came in for them with greater rapidity than they could be filled, mostly from Pioche. There were two furnaces and a foundry in operation, and the erection of another and much more capacious furnace had been commenced. Overtures had been made by outside capitalists, to those interested in the works, to invest capital for the extensive development of the concern and it is probable that negotiations will be entered into.

The *News* of the 2nd inst. observes:—"This conference time is quite an interesting one, what with religion, politics and judicial matters. Here are the Republican primary of last evening, the Republican Convention of Friday, the meeting of the State Legislature on Thursday, the Conference on Saturday and succeeding days, the Democratic Convention on Monday, and the expected decision of the U.S. Supreme Court in the Engelbrecht case the same day, unless in the event of further postponement which is possible, as postponements have been several already, and the Supreme Court has a great press of business on hand, and further, the Utah case has been favored already by being accorded a hearing in advance of its time of register on the docket."

The following is from the *Salt Lake Herald* to April 4—

The peach, plum and apricot trees were in blossom in Salt Lake City.

A fair was shortly to be held in Salt Lake City, under the direction of the Deseret Agricultural and Manufacturing Society.

The Democrats of Utah were organizing, with the intention of maintaining in that Territory, the distinct political principles of their party.

The *Herald* of the 2nd inst. remarks:—"The postponement of the decision in the Engelbrecht case by the Supreme Court, suggests the possibility that the decision is withheld to give Congress time to pass a law, that may obviate the necessity of rendering it in accordance with present existing law. We are loth to think that such is the object of the court, especially in view of the fact that some of the ablest jurists on and off of the supreme bench have bitterly complained of the latter-day degradation of that court by making U.S. authority dependent upon legislative whim. The court could not justly complain that the people no longer respect it as an independent branch of the government, if, to conciliate power or prejudice, it were guilty of the self-emasculation of its honor and independence. Mr. Voorhees' bill, introduced yesterday, may be for the purpose intimated.